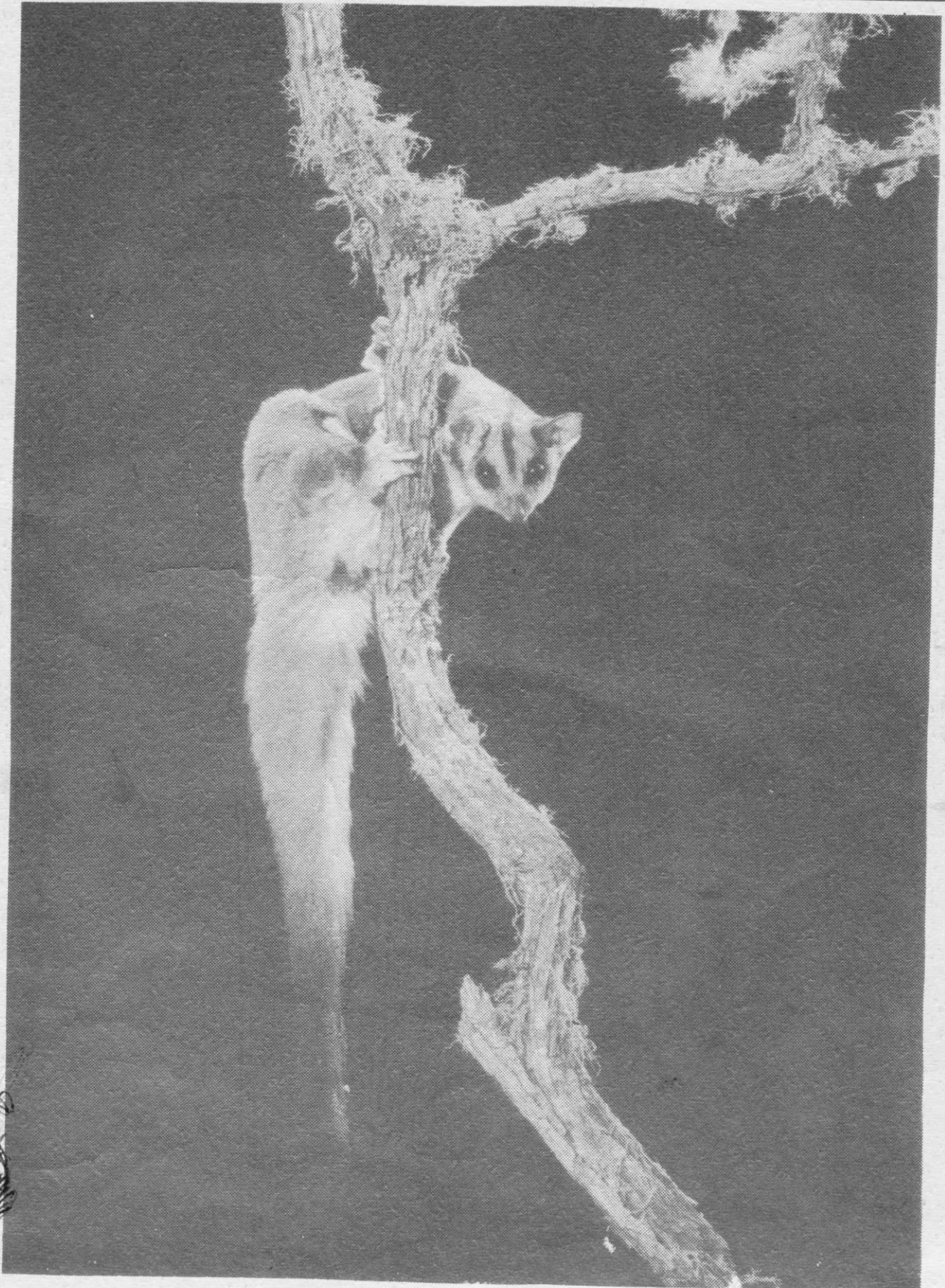


Pygmy

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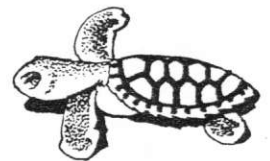
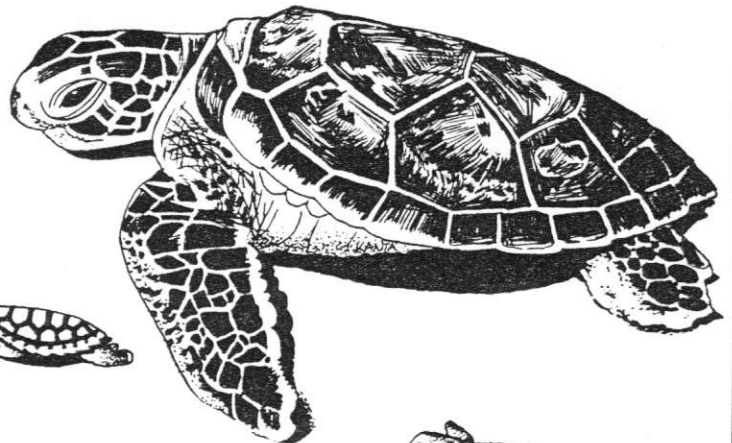
Dr. Ravi Batra during his Sydney visit.



Supreme Command

Those who perform sadhana (meditation) twice a day regularly, the thought of Parama Purusa (the Supreme Consciousness) will certainly arise in their minds at the time of death; their liberation is a sure guarantee. Therefore every Ananda Margii will have to perform sadhana twice a day invariably - verily this is the command of the Lord. Without Yama & Niyama (morality), sadhana is an impossibility; hence the Lords command is also to follow Yama & Niyama. Disobedience to this command is nothing but to throw one self into the tortures of animal life for crores of years. That no one should undergo torments such as these, that everone might be enabled to enjoy the eternal blessedness under the loving shelter of the Lord, it is the bounden duty of every Ananda Margii to endeavour to bring all to the path of bliss. Verily is this a part and parcel of sadhana to lead others along the path of righteousness.

Shrii Shrii Anandamurti



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"Ardha-Nariishvara Shiva"

Shri Shri Anandamurtii

Satyaloke nira'ka'ra'
mahajyotisvaru'pinii
ma'ya'ccha'dita'tma'nam'
canaka'ka'raru'pinii;
Ma'ya'balkalam' sam'tyaja
dvidha'bhinna' yadonmukhiij
Shivashakti vibha'gena ja'yate
srs't'kalpana'.

(The Supreme Entity in Satyaloka is without form, a flood of effulgence, Covered by the coating of Maya, united with the Operative Principle like an ungerminated gram. Later, when the coating of Maya drops off, the two portions of the gram become separated; Similarly, when Shiva and Shakti are separated, the imagination of creation is aroused.)

The idea that Brahma comprises both Shiva and Shakti was consummated 5000 years after Shiva's advent. This is the idea of Ardha-Nariishvara Shiva. It was imagined that Shiva was one; His right side was like that of Shiva, and His left side was like that of Shakti, or Gaor'ii. One side was ordinary white, the other side was fair-complexioned; one side was covered with a tiger-skin, the other with linen cloth; on one side there was a hooded snake, on the other, the matted locks of Gaor'ii's hair. This idea of Ardhanariishvara Shiva (Shiva Half-Man and Half - Woman) represents the inner spirit of Shiva Shaktyatmakam' Brahma. True, A'nanda Sutram* was not composed then, but the idea was there deep in people's minds. This Ardha-Nariishvara Shiva was not known in the days of Post-Shiva Tantra. Later on it was accepted in the Paoran'ik Shiva Cult, but subsequently this idea disappeared from people's minds.

I saw the figure of Ardha-Nariishvara Shiva in one of the hundred and eight temples on the Burdwan-Guskara Road to the west of Burdwan town. This Ardha-Nariishvara Shiva is a personification of a philosophical idea; that Shiva and Shakti - the Supreme Cognitive

Faculty and supreme Operative Principle, knowledge and energy - work in harmony. Energy is a blind force. A little child may even die of electrocution, because electricity is merely a form of energy devoid of consciousness; being a blind force, it never considers that it is an innocent child. Thus there should be proper co-ordination between energy and cognition. This energy unless guided and controlled by consciousness, may indulge in destructive activities. Thus all the actions expressions of Prakrtii, the Operative Principle, are performed only on the vast body of the Supreme Consciousness. If Shakti takes one step away from the body of Shiva, it may be harmful. So Ardha-Nariishvara Shiva is a symbolic form of this creation by Shiva and Shakti. Shiva is only working as a witnessing entity and controlling the movements of Shakti with His characteristic firmness, simplicity, and love for creation.

Kii e niru'pama shobha' manorama
Hara gaor'ii ek shariire Shveta piita
ka'y ra'unga' dut'i pa'yBha'bti
bha'biya' mari re

A'dha ba'ghacha'la aunge vira'je
a'dha pat'a'mbara mohana sa'je
A'dha phan'ii phan'a' dhari' re.

What exquisite beauty have Shiva and Parvatii manifested in one body!
One is white, the other is yellow;
When I think of the qualities of those two lotus feet,

I am beside myself with joy,
One side of the body is wearing a tiger-skin.

The other is covered with fine silk cloth, and half the head is adorned with a serpent.

As Shiva desires the well-being of all, He will not allow Prakrtii to work unchecked. He will keep her under perfect control, and in order to do that, His simplicity, His honesty, must not be impaired under any circumstances. Even in the inseparable relationship of Shiva and

Shakti, Shiva is absolutely simple. Nowhere in His expressions is there any complexity. Even at the time of regulating Prakrtii, He is very simple; He is not at all complex. He is discharging His duties in all fields of life, whether big or small, domestic or social, worldly or spiritual, without losing His simplicity. Even when He sets forth to get married, He is always His simple self. His marriage is described in a poem;

Yabe biba'he chalila' bilocan, ogo
maran', he mor maran'
Ta'nr kata mata chila a'yojan, chila
kata shata upakaran'
Ta'nr lat'pat' kare ba'gcha'l, ta'nr
brs'a rahi rahi garaje
Ta'nr bea't'an kari jat'a'ja'l jata
bhujangadal taraje
Ta'nr babam babam ba'je ga'l, dole
gala'y kapa'l-a'-bharan'
Ta'nr bis'a'n' phuka'ri ut'he ta'n ogo
maran', he mor maran',

When Shiva went for marriage, my God!
There were many arrangements and much paraphernalia;
His tiger-skin was rumpled and His ox was bellowing at intervals;
Around His matted locks, serpents were hissing.
His puffed cheeks emitting "Babam babam" sound, His neck adorned with a garland of skulls,
Blowing notes on His horn, of God!
These were the arrangements!

At the time of His marriage, He carried many things, but those things were very simple. For instance, He had His usual loose tiger skin; His bellowing ox, which was His customary mode of transportation; His matted locks of hair; and His trumpet. Thus Shiva was simple and straight forward in all respects. The greatest thing people should learn from Shiva is this sort of straight forwardness and simplicity, and along with that, unflinching devotion to duty.

This simplicity on the part of Shiva

has become proverbial. Maha'prabhu Caetanya lost his father when he was very young. One Ra'macandra Ghose, a certain wealthy gentleman of Nabadvip, took the responsibility to maintain his poor Brahmin family. He became the guardian of Nimai- Maha'prabhu. At the time of marrying Nimai, the gentleman said that Nimai's marriage would by no means be a silent ceremony like that of the Brahmins. "I won't be satisfied with a simple marriage ceremony like that of Shiva, just blowing His trumpet. I will see Nimai is married like Ka'yastha boys, to the sound of dha'k, dhol (heavy drums) and long horns."

Yes, this is Shiva, at whose marriage only trumpets were blown - even long horns were not blown. May be the bride had on a fine wedding dress and ornaments, but the bride-groom certainly did not wear a silken dhuti and cadar (wrapper), but merely wore his usual tiger skin as He took His seat at the marriage place. The bride might have the required headdress for the marriage, but the bride-groom did not have a shining headdress. Instead, He had hissing snakes around His head. It was not the marriage of a Kayastha (upper-caste) youth, after all - it was the marriage of Shiva.

There was no pomp and show in any aspect of Shiva's life. Shiva, who had countless occult powers, before whom everyone bowed with bended knee, was completely indifferent to His powers. This greatness of Shiva was a distinct trait of His character. While other gods and goddesses wore various types of ornaments - some had crowns on their heads, some bangles on their wrists, some ear-rings, some gold-decorated girdles around their waists - Shiva had no ornaments. His ornaments were His followers, His devotees - the common people, whom the Aryans branded as "ghosts." The indigenous people were somewhat dark, and the Aryans were fair-complexioned, so the Aryans despised those followers of Shiva - those common people of India - as "ghosts." In fact they were not ghosts, but the devotees of Shiva. In Sam'skrta they were called gan'a (mass of followers).

These people were the ornaments of Shiva. They made up Shiva's family. His joys and sorrows, pleasures and pains centered around them. And Shiva's family meant this universe. All the persons of this universe, whether frustrated

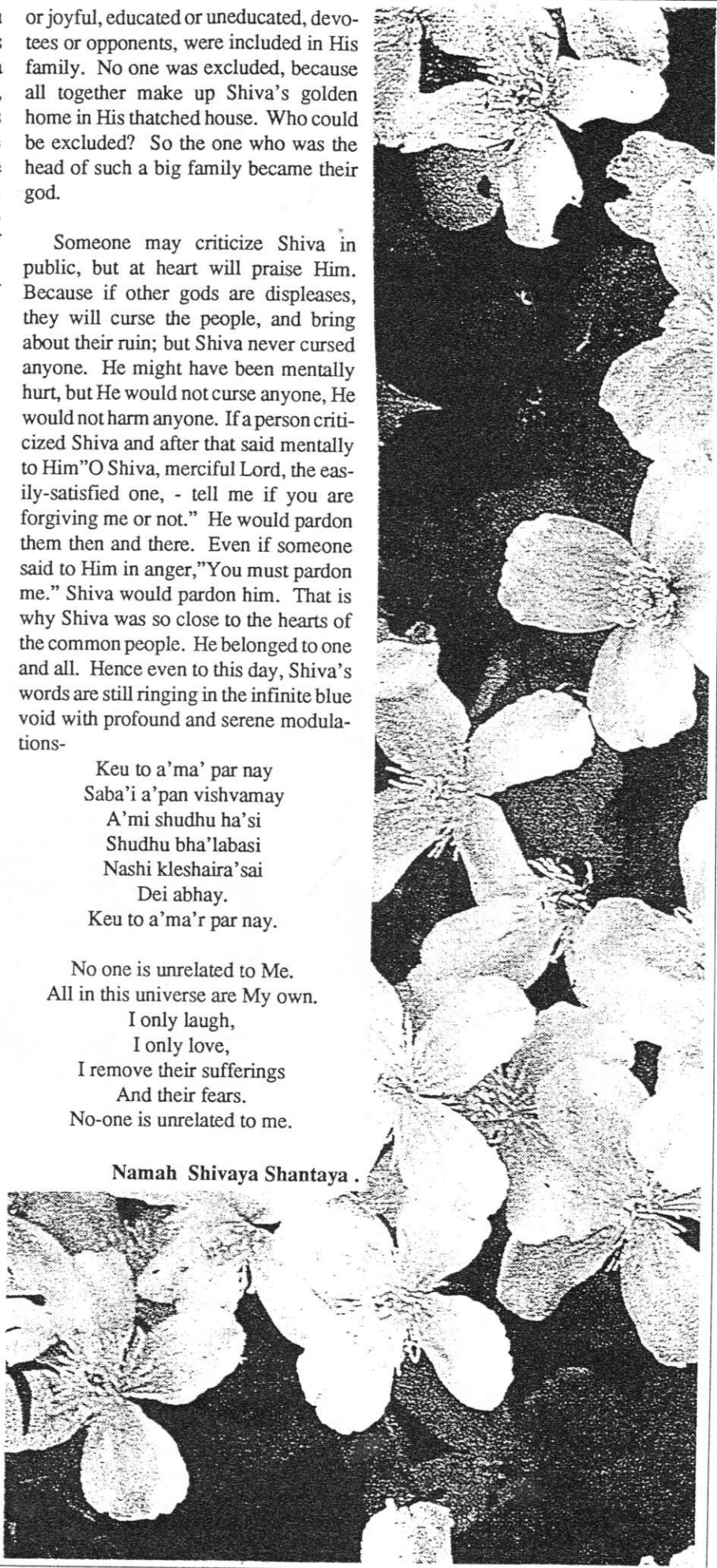
or joyful, educated or uneducated, devotees or opponents, were included in His family. No one was excluded, because all together make up Shiva's golden home in His thatched house. Who could be excluded? So the one who was the head of such a big family became their god.

Someone may criticize Shiva in public, but at heart will praise Him. Because if other gods are displeased, they will curse the people, and bring about their ruin; but Shiva never cursed anyone. He might have been mentally hurt, but He would not curse anyone, He would not harm anyone. If a person criticized Shiva and after that said mentally to Him "O Shiva, merciful Lord, the easily-satisfied one, - tell me if you are forgiving me or not." He would pardon them then and there. Even if someone said to Him in anger, "You must pardon me." Shiva would pardon him. That is why Shiva was so close to the hearts of the common people. He belonged to one and all. Hence even to this day, Shiva's words are still ringing in the infinite blue void with profound and serene modulations-

Keu to a'ma' par nay
Saba'i a'pan vishvamay
A'mi shudhu ha'si
Shudhu bha'labasi
Nashi kleshaira'sai
Dei abhay.
Keu to a'ma'r par nay.

No one is unrelated to Me.
All in this universe are My own.
I only laugh,
I only love,
I remove their sufferings
And their fears.
No-one is unrelated to me.

Namah Shivaya Shantaya .



PASAKA

" The ecological garden at Ananda Nagar "

Valmiki

Parivesh Samvardhan Kanan .
January 1988.

"We are going to start an ecological garden here to save the dying and decaying and waning birds and beasts. What AMURT is doing to render any sort of permanent care to those birds and beasts who are on the verge of extinction? At least to feed them... they require no clothes. At least to supply them with grass and chana ... water and salt. They require this much. We are not keeping any carnivorous animals. Meat eating animals we are not keeping because we do not want that in this Dharmaks'etra there should be no animal slaughter. We are to keep only granivorous animals. Those who live on grass and other vegetarian food... and regarding this ecological garden it will be done in the future. It has not yet been done. They said that they'll do something. This information gives me much pleasure. Do something concrete. Let Parama Purusa be satisfied with your activity. "

Shrii Shrii Ananda Murtii.

From the Amurt meeting at DMC
Ananda Nagar 1988.

The Laying Of The First Stone.

According to Baba's desire, all the new buildings at Ananda Nagar were to be properly inaugurated with ceremony. Delhi Sector Margiis had taken responsibility for most of the projects, while the sanctuary was given to the world. Didi Ananda Mitra, member of the Neo-Humanism sub-committee, along with the Dadas in charge of the Ananda Nagar, went to gather the overseas margiis for the purpose of laying the sanctuary corner stone. It was about 4 pm and the sun was casting its setting rays on the land of Ananda Nagar, as a group of about 12 walked the dirt roads to the site, yet to be seen. Upon arrival, we discussed the coming sanctuary as we tried to organize ourselves for the event. The rising moon and the setting sun along with the natural beauty of the

rolling rocky landscape was captivating. Dada Kalyaneshvarananda arrived and indicated that we were not properly prepared for the ceremony. We did not have a shovel, nor a stone, and the person, whomever lays the stone, must take the responsibility for the project. Immediately Didi Ananda Mitra found a brick, which was inscribed "Ananda", and Valmiki came forward to lay the stone. We dug out a hole using loose stones and performed our kiirtan and collective meditation. We then requested Dada Kalyaneshvarananda to make some introduction speech. He offered the following words;

"You have heard about this program

**"IT IS NOT
PROPER TO USE
THE TERM ZOO'
THE ANIMALS
AND BIRDS WILL
REMAIN HERE
WITHOUT FEAR.
THIS WILL BE A
SANCTUARY".**

of Baba's... Ecological Park, to be built up at Ananda Nagar. Up until now we were only hearing about building hospital, bridge and dam. Ananda Nagar is not only an educational centre, not only a relief and welfare unit... it is also a broad based cultural centre. Accordingly we have to address whatever problems we are facing today and one of the biggest problems the world is facing is of ecology - ecological environment. That is why He has given this program to build up this ecological park, so that not only the plants and animals but also birds which are being extinguished can find a congenial environment where they can survive. For those species we want to give them food and we want to give them shelter here. According to Neo-Humanism our slogan is that all the animals, all the plants, all the birds, all the animate

and inanimate world, have the right of existence - not only the Human Beings. So accordingly this ecological garden is being built in the biggest plot we have in Ananda Nagar. It extends from the old AMUS building to the hospital. We have to build a compound for this particular area and then we have to grow plants. With that we can have the preservation of the birds and the animals. It will not only beautify this land but it will bring life to Ananda Nagar. People will not only come to see the primary school and the college, they will also like to see the place where so many birds, animals and plants are kept. I am very much sure that all of you will co-operate full heartedly to bring this particular programme into existence. Thank You. Namaskar."

At the close of Dada's inspiring talk, Valmiki proceeded to lay the first stone by saying in Sam'skrit "this work which I am starting will be done successfully and will be for the welfare of everyone." All then joined in "may this laying of stone be meaningful from all points of view..." and thus the first of one million bricks was placed in that historic site. From that day Baba has been giving much information regarding the design and development of what He named Parivesh Samvardhan Kanan or PASAKA' in short. The translation of which is a dynamically developing ecological garden. As He speaks we get the sense that He is truly building this Ananda Nagar with His own hands. He said the gate will open out... and there will be a P.C.A.P. office just outside with a window. The main road will be six feet and the paths will be four feet. Baba spoke of the many animals we will be keeping there. For the antelope the best food is ketaki and we will plant many bushes. There will be a big pond for amphibious birds. We have to arrange for their comfortable living. Baba mentioned the platypus of Australia and the Chatika bat of India which is now an endangered species. The Mynah bird has vanished from India. He told how the pig, out of fear was driven to the water and developed into the porpoise! That

ferocious human beings took the oil from the cod and then the shark, and will eventually attack the porpoise. The blue whale are the largest with the most oil and fat. There are only 25 to 30 remaining in the world. Baba said "I cannot protect them because I cannot arrange them a place." One group of pigeons migrated to islands where there were no humans and no fear. They need not fly. Their beaks became short and flat and their bodies became heavy. They were known as the Dodo bird. The Portuguese and the French invaded and killed and ate them. So many groups have become extinct at the hands of the most cruel and ferocious human beings. Like this Baba is giving much attention to the animals and birds.

**Children of the world
Unite!**

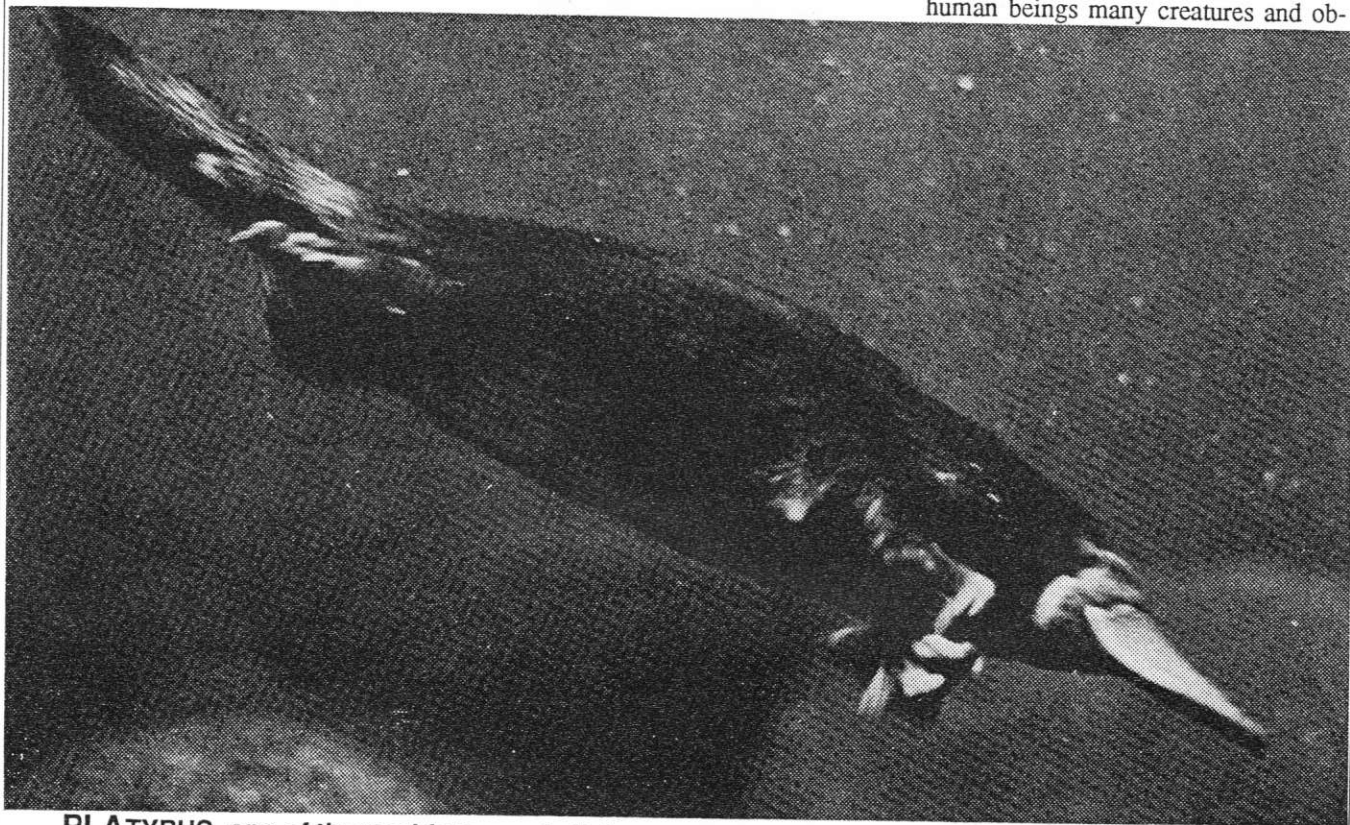
to the Sectorial P.C.A.P. Secretary.

ONE MILLION BRICKS.

The first of a million bricks has been placed. Now we must move quickly to construct the wall and begin planting. Over \$25,000 is required just for the wall alone. The project is a grand one. Plans are being made to make a professional fund raising package. Tejasvi, a brother from California is an experienced park planner. He has already left to visit the site and with Baba's direct guide-lines and inspiration, he will draw a proper plan suitable for presentations. In New Jersey Ravi Dutta with years of zoo experience in India has written an outline for the many factors we will be concerned with. Among those are both short and long term planning, facilities, food and nutrition, animal acquisition, per-

and what Baba is saying about the birds and animals.

'Human beings led by self-interest have been neglecting ecology at every step. We should remember that the sky and air, the hills and mountains, the rivers and forests the wild animals and reptiles, the birds and fishes and all sorts of aquatic creatures and plants are all inseparably related to one another. Human beings are an integrated part of that vast common society. No one can survive to the exclusion of others, not even human beings. If they continue to destroy forests, kill wild animals and exterminate fishes and birds foolishly, it won't serve any of their purposes. Whoever comes onto this world goes. One only survives on this earth for a limited period as stipulated by nature. Due to the foolishness of human beings many creatures and ob-



PLATYPUS, one of the worlds two only living monotremes, is endemic to the Australian Region.

It was brought to Baba's attention that the children would very much like to participate in this program. He smiled and later said that this ecological garden will be like a BOOK. The children will come and see how the plants and animals and birds are growing together. Niltu, the 14 year old nephew of Baba, is studying at Ananda Nagar and will take part in coordinating this effort. All children are encouraged to organize local efforts that will help in the development of PASAKA'. Please send all suggestions

sonnel training, shelters, etc. One brother from Washington D.C. who is one of the world's foremost authorities on animal nutrition has come forward to offer his assistance. We expect that all over the world many persons will be most enthusiastic about this new programme Baba has given. It is our great opportunity to work together for the suffering birds and animals. Please gather and send all resources, both money and contacts to your P.C.A.P. in charge. In future issues we will keep you informed as to the progress

jects will not survive the period fixed for them by nature. Prior to their stipulated period of longevity, they will be swallowed up by eternity. Human beings due to their utmost folly have annihilated numerous objects and thus prepared their own funeral pyre. Such folly on the part of human beings is unbearable. Human beings must be cautious from now on. They must restructure their thoughts, plans and activities in accordance with the dictates of ecology. There is no alternative." (Baba)

Fieldwalk to the Tigers Grave

Related by Dada Nagina to Dada Manibushan

One evening after the walk Baba was seated on the Tiger's grave. For many days I was keen to enquire about the process and the meaning of the Guru Pu'ja'. Therefore breaking the silence I enquired from Baba. "Baba in the mantra of Guru Pu'ja', Tat Padam' Darshitam' occurs. Here what is the meaning of Padam' and what is the meaning of Darshitam'?" Baba pointed out that in this context, Padam' means 'great' and Darshitam' means 'attained'. I said then "that the meaning of the first two lines of Guru Pu'ja' mantra; "Is that like God" Guru is also pervading the animate and inanimate creation. Baba corrected me and said; "Not like God, but God himself who is pervading all creation is the Guru."

My curiosity was still there, therefore reverend Baba said: "Guru Pu'ja' has three names. The first, Guru Pu'ja', the second Varnadhyadan and the third Mimitahar. There are three couplets in the Guru Pu'ja' mantra. You recite them audibly and every time you offer either mentally or physically flowers to the Guru. This is Guru Pu'ja'.

Secondly at the end of the last couplet you offer flowers of your chosen colour to the Guru. This is also either mental or in reality. This process is Varnadhyadan.

'Varna' means colour. In every tendency or propensity of the mental world has it's own colour. Whatever vrtii or propensity dominates a person at a given moment who likes that colour most at that time. Therefore it is prescribed to offer the flower of your chosen colour. At the time of Guru Pu'ja' naturally, that colour will come to the mind of the Sadhaka which is of his most dominate propensity at that time. By offering that colour to the Guru he/she will get rid of that vrtii or propensity.

Thirdly Mimitahar, the colour form

that the Sadhaka (spiritual aspirant) offers to the Guru is His staple and regular food. These propensities are obstacles in the path of the Sadhaka and when he/she has offered them at the feet of the Guru, the Guru very kindly accepts that colour. Therefore, the Sadhaka has to do regularly both the times at his/her morning and evening Guru Pu'ja' and Varnadhyadan without fail. By omitting this you starve the Guru. The Sadhaka has to be extremely careful at the time of Guru Pu'ja' and Varnadhyadan lest a mistake should not be in the process. Otherwise Guru may not accept the offered propensity.

Mimitahar is entirely up to the sweet will of the Guru. He may accept or not accept. I asked; "Varnadhyadan is the surest way to get rid of his propensities for the Sadhaka?" Reverend Baba replied in the affirmative. By doing it along with Sadhana (spiritual practise), the speed of Sadhana is accelerated. Do you know why? Is not Guru Pu'ja' done at the end of Sadhana? Why? I replied that I did not know. Baba pointed out that in the propensities which disturbed the concentration of my mind at the time of doing Sadhana it had disturbed your Dhyana are fresh in your mind. Then it should be offered to the Guru at the end of the Sadhana. By following this practise regularly a Sadhaka is cleansed of these propensities. There are some people who's minds fail to imagine or visualize the correct colour. For them, purchase paper of all the seven colours from the market and they should be kept in pieces with them so they may collect one out of them for the offering of the flowers.

Baba further pointed out that every Sadhaka should select a secluded spot in their house where they may perform Sadhana morning and evening. In the same way asan or matting for one's Sadhana should also be fixed and not be used for other purposes and people.

Then one should also fix the time when one should sit down for Sadhana regularly. By following these instructions, Sadhana will always be of good quality. As for the asan, either tiger skin or deer skin or blanket or mat will do. But one must always ensure the asan will be a non-conductor of heat other wise the energy gained by Sadhana will not be preserved, as the earth is a bad conductor of heat.

Baba simplified the matter further by saying that due to fixing time, place and asan the mind is familiar with that environment, and will be able to concentrate easily. Just as if your sleeping place and time are fixed you fall asleep as soon as you lie there. But if the place is changed or if the bedding is not yours or has been changed, and the time is also not of your choice, it will take time to fall asleep. The same is applicable to Sadhana.

You should sit in the Lotus posture at the time of Sadhana. The Lotus posture keeps one in a pleasant temper. You will find that one who is accustomed to do the Lotus posture will always be of amicable temper. Do not touch anything like water up to half an hour after Sadhana. This will enable the energy created by Sadhana not to pass away in that medium. If due to some reason the mind is not concentrated on some days, then give more time to the shuddi stages (sense withdrawal) of visualization. This will improve concentration.

That day Baba was bent upon explaining to me of a dull intellect, the specialties of Sadhana. Baba knew that my mind was fond of logic and therefore he was explaining the logic behind most of the processes of Sadhana. In this context, reverend Baba explained; "How do you know that the mantra given to you is correct and proper? I pleaded ignorance and said that I only know to repeat it in the given manner. Baba said no. You should know whether you have the right

mantra or not. Know the criteria for this. If there is growth in this situation and circumstances under which you took initiation, then understand that the mantra is correct. Suppose you took initiation in happy circumstances, then the happiness should grow. And if you received initiation when the circumstances were painful then your intensity should grow. This is the test of a correct mantra. The Iistha mantra acts like fire to the accumulated heap of your samskaras which can be compared to gunpowder. Therefore the situation which was there at the time of initiation will aggravate in the extreme situation of both happiness or pain there is a possibility of deviation from the path of Sadhana. Therefore in these circumstances, if one should keep contact with the Guru the sadhaka gets extra mental strength to bear the development. In this regard I have specialist experience that Guru darshan also aggravates the samskaras particularly with painful ones. They become explosive and the disciple begins to writhe with pain under their painful pressure. At times the

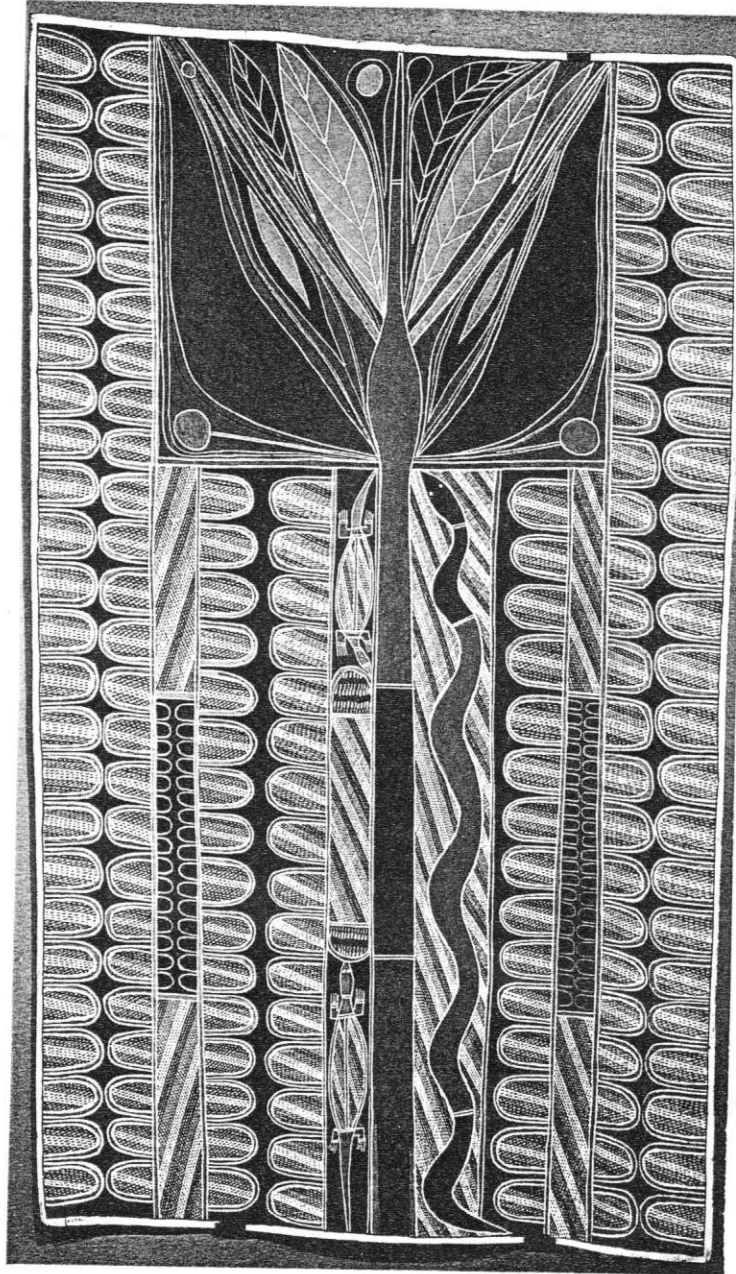
disciple, even the senior disciples, find themselves besieged with dangers and difficulties. The impending diversities begin to disturb his mental equilibrium. But this is also the time of test for his/her courage and patience. If he/she courageously and patiently continues to take the support of the Guru and remains

steadfast in his/her devotion and Guru Darshan then certainly the Guru will give him/her the extra mental strength to bear the coming adversity. Contact with the Guru is beneficial in all circumstances. My own experience points out that it is even more so when one is in adversity.

As I had little of worldly pleasure therefore unfortunately I do not know the beneficial effects of Guru's contact during hech happy circumstances.

Reverend Baba said about the Iistha mantra; Sadhaka should constantly do the jappa of Iistha mantra. The practise of this jappa with the breath should be advanced to the extent that the body can be busy in any activity but the mind will continue to repeat the Iistha mantra with every breath. When you are doing something, the eyes should remain open. Suppose you are going somewhere on foot or on a bicycle or in a car which you are driving yourself. If at that time you do the jappa of Iistha mantra with closed eyes there may be an accident. Therefore while working, the eyes will remain open. Jappa will continue with the breathing. I asked; Baba when one

walks or cycles, the breath becomes irregular and therefore there is a disturbance in the jappa also. Baba pointed out in that situation adjust the breath onto the movement of the right foot and the left foot and then do the jappa. This will protect the rhythm of the jappa.



The Play of the Cosmic Magician

Dada Nabhaniilananda

Professor Ravi Batra, Author of Worldwide bestseller "The Great Depression of 1990", visited our sector in March, as a part of his global tour to promote his book. First he spent 3 days in Auckland where he received a lot of positive media coverage and met with several members of Parliament. In Sydney he also gave many media interviews and met with margiis and workers. Then he went to Melbourne for 2 days before flying to India where he gave many lectures and interviews before going to receive Babas Darshan.

Meeting with him in Sydney was a golden opportunity to ask him a lot of the questions that have arisen in relation to his book, and he expressed his appreciation of the satsaunga which he has been missing lately.

First we asked him the extent to which his ideas are directly from Baba, and how much is his own development of Babas ideas. He replied relating to us the whole story of how he came to be in his present position.

Ravi Batra first met Baba in 1964, and in his personal contact asked him what he wanted to do with his life. He replied that he wanted to solve the economic problems of India. Baba then became angry and told him he was so narrow-minded, and why doesn't he address economic problems of the whole world? He then told Ravi that he should spend 60% of his time working for the world, and 40% for India. He also said that first he has to build himself, then he can offer his services, and to do this he must do as much meditation as often as possible.

Ravi replied that his concentration was very bad, and that it was difficult for him even to sit for 1/2 an hour. Baba told him to practice more and more meditation and Ravi was very clashed because this was exactly what his acarya had told him, and he had hoped Baba would give him some other solution.

Then just as he was leaving Baba called him back and touched his forehead with His thumb, and Ravi went into deep samadhi. Then Baba told him that from now on he would make spiritual progress.

After that his meditation was easy and he practiced 2 hours every morning and 2 hours every evening.

On his next visit to Baba he was told to do more meditation 4 hours every morning and evening - this brought him a lot of clash, as his mind was going through so much purification.

After 2 years of this Baba told him that our Ideology wont be popular in the rest of the world until it is popular in the U.S.A., so Ravi went there in 1966. By this time he was doing 8 - 10 hours meditation per day. He said he found it very hard to concentrate on his economics studies as they appeared so dry and materialistic when he was doing so much sadhana.

After only 2 months of his 2 year course, Baba appeared in his sadhana and told him to sit his final exams immediately. His Professor wouldn't take his request to do this seriously, but eventually Ravi got permission, sat the exams (3 of the 7 subjects he had hardly even heard of) after studying summaries of the subjects briefly and passed with an A grade.

Then in his sadhana a voice told him to write his thesis in a great hurry, and told him the subject. He finished it in 2 weeks (it normally takes 2 years). When he presented it to the Professor the Professor said that if it was anyone else he wouldn't even look at it. Anyway he marked it, and Ravi was free to do sadhana for the next 2 years living on his scholarship.

For the next 12 years he continued doing 8 - 10 hours sadhana a day and went through many problems including losing all of his money and getting deported from India.

In 1983 he had a dream in which Baba told him that he had passed His test and now we will start doing something for the world. After that he discovered the economic cycles that form the basis of his economic predictions, and wrote "The Great Depression of 1990".

Ravi said that Baba hadn't told him anything privately about the depression, but that it was all inspired by Baba through His books and His sadhana.

We posed many other questions about the economic future of the world, and the different countries in our sector. They are paraphrased below:

Q. Please explain why the October '87 stockmarket crash did not start the depression

A. That stockmarket crash is forecast on page 139 of the book. A series of such crashes leads to a depression. In the 1920's there were several crashes and we can expect 2 or 3 more before the big crash at the end of '89 or early '90 from which there will be no recovery for 4-5 years. We should not expect another crash before the U.S. presidential election.

Q. Will the Australian, New Zealand and Pacific Island economies go the same way as the U.S.A.?

A. The U.S. and Australian economies are very similar to one another with a lot of problems, New Zealand is in bigger trouble than Australia - the government will fall within 2 years. In 3rd world countries there will be starvation - or in countries like Fiji and Papua New Guinea, foreign aid from richer countries will dry up, and money being sent back by relatives working in richer countries will be reduced drastically.

Oil prices will soar, the Yen will rise far more in '89. Everything will happen in '89. '88 will be quiet because of the election.

"Depression will come in the

industrial sphere of the commercial economy." (international trade). P R Sarkar.

There will be loan defaults by all countries including the U.S.A. and Australia.

The co-operative sector of the economy will suffer a lot - first there will be destruction - then re-construction.

Q. What advice can you give us personally, and for our business enterprises?

A. Save as much as possible. Don't start a business now - those who have money saved will be able to start a business very easily in the 1990's.

60 - 70% of industry will survive, so go with the safer institutions of the economy.

Repair related businesses and skills will be very valuable - also nursing homes and homes for the aged will do very well.

Money should be kept in safe banks - the profitability of a bank is what determines its safeness - not its size. State banks are somewhat safer than that of private. Building societies and Credit Unions are a higher risk than banks.

Q. What will the depression be like?

A. Worse than you can imagine.

Q. What are your plans so far as using the success of your book to help establish PROUT and Samaj?

A. I have launched a grass roots movement in the U.S.A. called S.A.D. (Stop Another Depression). I've received 5000 letters enquiring for information about it as a result of my interviews.

A new book will be published in 6 months, consisting of 80% economic advice, and 20% theory, whereas the first book is mainly theory.

Lastly Ravi told us (somewhat shyly) that Baba sent a message upon receiving a copy of his book: "Behind Ravi is the play of the Cosmic Magician".

News from Around the Sector

In Mudgee, NSW (Sydney Region, Newcastle Dio), an OSC was held, and the mind Slide Show shown with 25 people attending. Dada Rainjanananda and Didi Madhuchanda initiated 4 brothers and 10 sisters were. A new AMSAI (pre-school) has started up, started by Avadhutika A'nanda Madhuchanda'

In Armidale, NSW (Sydney Region, Newcastle Dio), Pracar was done and classes started. 2 sisters took initiation. Ananda Marga books were bought by the Library of Armidale and books were ordered by the Armidale college of Advanced Education. Regular group meditation has started up.

In GUAM

A new meditation and yoga class in town have been started with 20 persons attending

At the University a meditation class has been started by the RU club, which is already operating there.

House blessing ceremony was held in one new margii couple's house.

Seminar was held 2/27 which was very well received and 12 people attended.

The AMURT Raffle ticket has been approved for sale by local government.

Dada Manibushan gave a talk at Alcoholism treatment program on stress and meditation.

News of Brisbane WWS

The jagrti AMSAI has been donated half the materials for our new playground, and the parents (some profes-

sional carpenters) are building it. The school is increasing its good reputation in the area, where it is well known as an Ananda Marga Preschool. Didi Sarala is also at the jagrti, landscaping is going on, establishing a self sufficient garden.

Sectorial: - Mela, DTE Sectorial Conference. Ravi Batra - Sector wide publicity.

Didi Ananda Nevadita started a pre-school programme for aboriginal children in Sydney. Didi has also been doing food distribution to the 'Aboriginal Embassy' set up for the bi-centenary with good contacts made.

Bhaktaviira gave a successful seminar in Sydney on 'Great Depression of 1990' with 30 attending and \$150 of Prout books sold.

Successful and inspiring seminars on spiritual philosophy given by Central Representative Dada Sutirthananda in Sydney, Brisbane, Melbourne and Perth.

Bhaktaviira's seminar on 'Great Depression' in Melbourne also had good response.

Didi Sarala held Stall at 'Brisbane Festival' with 300 attending. \$100 was raised for sanctuary project and 5 people were initiated.

In Western Australia the seminar with the Global representative was very well received with about 25 margiis attending an 20 new people came to the Sunday programme.



"Psycho-economy and the 30 year inflation cycle"

Bhaktaviirya

For most of us born since World War 2, inflation has been a persistent fact of life. It is hard to imagine an era of falling prices. But Ravi Batra's book, "The Great Depression of 1990" has shown us that indeed prices do sometimes persistently fall and that the rise and fall of prices (or the rise and fall of inflation) occurs in a 30 year cycle.

Batra's discovery of a 30 year inflation cycle is exciting because its underlying mechanism appears to take us into a fascinating area known as "psycho-economics". Batra does not go into depth about the origins of the inflation cycle (it is not after all the chief purpose of his book) but he does hint that the cycle has a psychological dynamic as opposed to a purely economic dynamic.

Psycho-economics is not a branch of orthodox economics as taught in the usual university curriculum. The term was only recently (ie since the publication of Batra's book) proposed and defined by, P.R. Sarkar. Sarkar's socio-economic theory, Prout, was the inspiration behind Batra's book.

Psycho-economics may be defined as that branch of economics which studies the interrelations between economic activity and human psychology. Sarkar divides the subject in two parts. One branch is concerned with the various psychological devices that a powerful group uses to maintain its exploitation of a weaker group; such devices as advertising to create artificial demand, inculcating inferiority complex, control of economic curriculum at universities and so on. The second branch of psycho-economics is concerned to develop and enhance the human mind through improved conditions of work, progressive social relations, liberating technology and so on.

Psycho-economics is on one side concerned with the relation between economics and individual psychology and on the other side concerned with the relation between economics and the collective psychology. It is significant that Sarkar emphasises that psycho-econom-

ics is not just an academic study - rather it is an activity. For example psycho-economics "will endeavour to eradicate exploitative and unjust economic practices, behaviours and structures". And again "The first and foremost duty of psycho-economics is to wage a tireless struggle against the degenerating and dehumanising economic trends in society." In other words psycho-economics is as much practice as theory. To use the modern word, psycho-economics is

"The first and foremost duty of psycho-economics is to wage a tireless struggle against the degenerating and dehumanising economic trends in society."

"praxis".

Part of the subject matter included within psycho-economics is presently known as political economy. However psycho-economics goes far beyond political economy, whose tradition has grown out of Marxist materialism. While it must be acknowledged that political economy has to date been the only branch of economics showing a willingness to deal with the crises of 20th century capitalism in a realistic way, its materialistic basis is a tremendous impediment. Rather than attempting to reduce all psychological factors to material imperatives, psycho-economics recognises that psychological factors have greater potential to determine economic life than vice versa.

By bringing psycho-economics to bear on the problem of inflation, we are admitting that inflation cannot be understood without reference to various psychological, political and social factors that influence economic behaviour. The usual orthodox explanation for inflation is summed up in the phrase, "too much money chasing too few goods". There is

nothing wrong with this explanation as far as it goes but as a practical definition it is almost useless.

Suppose, as a social studies assignment at school, you are asked to write an essay on the death of Beatle, John Lennon. If you limit your essay to a description of the gun, the trajectory of the bullet and the position of the body, the teacher will hardly be satisfied. Your essay might have explained **how** John Lennon died but not **why** he died. What were the psychological and social pressures which impelled Mark Chapman to pull the trigger? This is the interesting and crucial question. In a similar way, the above "explanation" of inflation may tell us **how** it occurs but not **why**.

To understand inflation we must go beyond the technicalities of money and banking and look for the psychological and sociological pressures that impel too much money to chase too few goods. It is the greatest defect of orthodox economics, that it persists in the illusion that inflation is a technical mismanagement which can be solved without going beyond pure economic theory.

So how does psycho-economics help us to understand inflation? For the moment we confine our attention to capitalist economies. The distinguishing feature of a capitalist economy is the 'free market'. In a free market every one competes for the wealth produced and grabs as much as they can according to their inherent capacities and the power at their disposal. In order to understand the consequences of this system, it is better if we view the scramble for wealth not as competition between millions of individuals but as competition between three major social groups; wage and salary earners, the business sector and the government sector. Wage and salary earners are by far the largest group but have the least power. Their only capacity to acquire wealth is through physical or mental work. The business sector consists of those individuals who own wealth in the form of factories, land and share-holdings. They use this wealth to make more wealth. This group is numeri-

cally small but very powerful. Finally the government sector, although not a group of people like the other two groups, may be thought of as intermediate in size and power.

Wealth in capitalist societies is not evenly distributed. Some people have much more than others and not surprisingly it is the business sector which has the disproportionate share. Batra's data shows that the richest 1% of the population (belonging to the business sector) own between 25 and 35% of the total wealth. 50% of shares in the USA are owned by just 1% of its population! The remaining 50% of wealth is owned by just another 18%.

By contrast the government typically owns 10% or less of a capitalist nation's wealth, while the great majority of the population (wage and salary earners) live in **relative poverty**.

The tremendous concentration of

muster in order to increase their share of the community's wealth. In brief, inflation is the result of a "redistributional conflict".

The only scope for wage and salary earners to increase their share of the community's wealth, is to press for wage increases. In this they are impelled by the "aspirations gap". Note that the pursuit of higher wages is an entirely logical response to the psychological pressure of the "aspirations gap". It is not simply an expression of irrational greed as business propaganda would have us believe. (The attempt to increase union power is likewise a rational response to the same situation.) Higher wages and salaries would not be inflationary if the business sector reduced its share of income proportionately but historically the business sector has always had enough power to prevent this. Instead businesses raise their prices which leads to so-called cost-push inflation.

on higher overdrafts. In order to accommodate the pressure on businesses, the government permits the banks to increase the money supply. Note that real production has not increased but money supply has increased due to pressure applied by workers and passed along the line. So to say that inflation is too much money chasing too few goods may be technically correct but it entirely misses the point.

It is very important to realise that wage and salary earners have seldom achieved any real advantage from cost-push inflation. The statistics show that inflation almost always outstrips wage increases. This is hardly surprising since wage and salary earners are the weaker group but it does tell us that there must be some other factors operating to generate inflation. This brings us to the government sector.

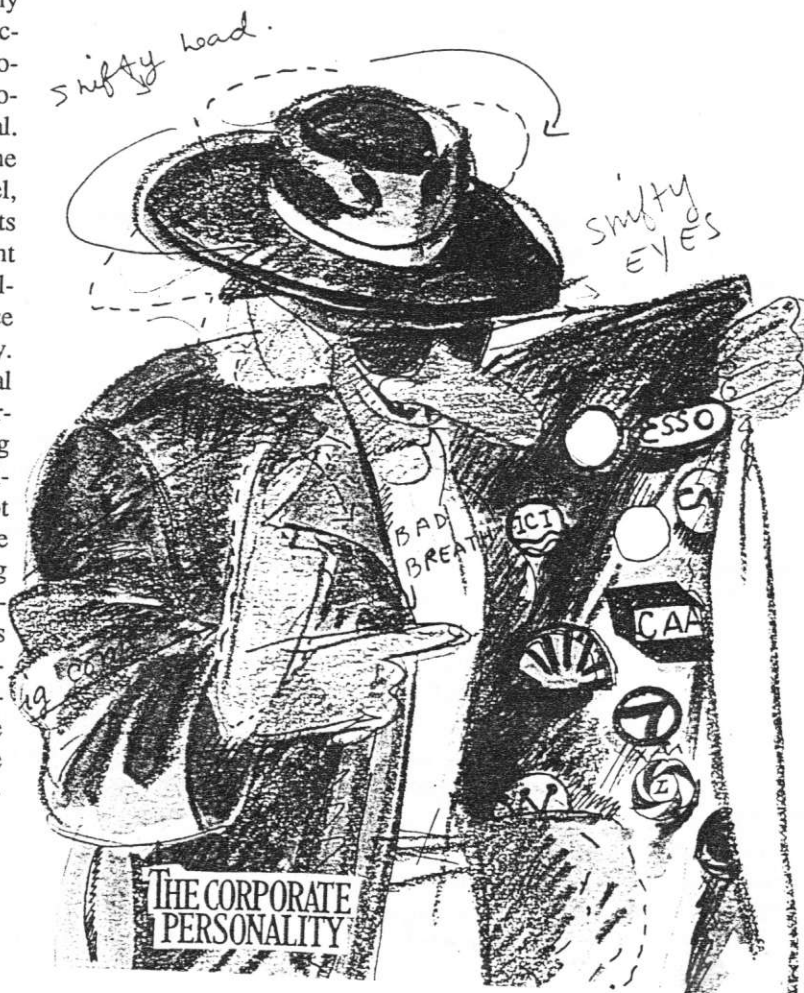
The free market system gives rise to inequalities of wealth that are quite unacceptable to modern society. The physically and intellectually handicapped would simply die if the free market had universal sovereignty. So the government sector attempts to redistribute wealth to meet basic welfare needs, and other public needs such as education and defence. But the government is also subject to the psychological pressure of the "aspirations gap" because wage and salary earners vote for their members of parliament. Thus the government is always under constant moral and political pressure to increase the scope of "public wealth".

The government has three options; to print the money, to tax or to borrow. Despite a common misconception, governments of capitalist countries do not simply turn on the printing presses to fund their own expenditures. The business sector will not let them. Governments certainly control the

wealth in capitalist societies creates many tensions and contradictions, some purely economic, some psychological and some social. For example on the purely economic level, a contradiction exists between the abundant productivity of capitalism and the persistence of widespread poverty. On the psychological level, a tension is generated by advertising which creates high expectations that cannot be realised on low wage incomes without going into debt. This is the so-called "aspirations gap". On the sociological level, tension is generated between the business class and wage and salary earners because they perceive their interests as antagonistic.

The stage is now set for the onset of inflation. In an attempt to redress the inequitable distribution of wealth, wage and salary earners and the government attempt to exert whatever power they can

Cost-push inflation would not last long if the money supply did not also increase. As prices rise following a wage increase, businesses are forced to operate



volume of money in circulation but the actual creation is performed by the private banking system. So this leaves the government with two options, to tax or to borrow. Taxation is a limited option because the business sector always resists any attempt to encroach upon its share of wealth and is expert in all kinds of tax evasion. Furthermore it has the power to pass on taxes as increased prices. In practice most governments resort to a mixture of taxation and borrowing. Borrowing covers the so-called budget deficit.

Deficit spending is inflationary to a greater or lesser extent depending on the source of borrowing. But let us take the simplest case where the government borrows from overseas. In this instance the money supply has increased by the extent of government borrowing but the supply of goods has not changed. Here again inflation is the result of too much money chasing too few goods but only as a consequence of intense psychological and moral pressures to which the government must respond.

It should now be apparent that inflation in free market capitalist societies can best be understood as the outcome of a "redistributional conflict" brought about by gross inequalities in the distribution of wealth. Various psychological pressures such as the "aspirations gap", impel workers and government to increase their share of the community's wealth. The result is an increase in the money supply (either directly or indirectly) without any corresponding increase in goods produced.

It should also be apparent that where workers are able to exert greater pressure or where governments are more willing to increase the scope of public wealth, then inflation will be more severe. The Whitlam era in Australian politics illustrates all these features. It also illustrates the limited ability of government to increase the share of public wealth. When the Whitlam government embarked on an overseas borrowing scheme in an attempt to publically finance the development of the Australia's minerals and energy, it was deposed in a coup engineered by the Australian and overseas business communities (with a bit of help from the CIA).

We are now left with the problem of the cyclical nature of inflation. Why does inflation increase and decrease in a regu-

lar 30 year cycle? We are not in a position to answer why the cycle should be so regular but cyclical fluctuations can easily be understood in terms of opposing psychological, and ideological forces. Wage and salary earners are always trying to increase their share of the community's wealth. The business sector is always trying to resist any attempt at redistribution. The government is caught in the middle, subject to opposing psychological and ideological pressures from both sides.

The struggle is in a sense unequal because the business sector is so much more powerful. Hence the final "equilibrium" (if it can be called that) always lies much to the side of business. But business does not have unlimited power because there comes a point where the social structure disintegrates if wage and salary earners become too impoverished. For their part, wage and salary earners are able to wield a degree of political power through unions. They can also wield some moral power by appealing to the principle of social equality. Modern social standards only permit a certain degree of visible suffering and poverty.

The inflation cycle can therefore be understood as a measure of the fluctuating fortunes of business versus wage and salary earners. Where wage and salary earners gain some advantage and where government is committed to welfare, then inflation will increase. Where business gains the upper hand and persuades government to reduce its spending and impose income restraint, then inflation falls. If business gains the upper hand for too long however, and the concentration of wealth in their hands passes a critical threshold, then the economy is plunged into a deep depression as per the mechanism described in Batra's book. It may seem paradoxical but this is the logical conclusion of successfully imposed conservative economic policies.

It should not be thought that the inflation cycle is the outcome of a purely political struggle. Rather the political struggle appears to be the outcome of an even higher order struggle, the ideological struggle. For example since about 1980, the western world has come under the sway of conservative economic policies which obviously favour the business sector. These policies are variously known as Reaganomics, Thatcherism and supply-side economics. But it is not only conservative governments that are implementing conservative policies.

The Labour governments of Australia and New Zealand are also pursuing the same policies with even more zeal. In other words there is a global swing in the collective psychology towards conservatism which cuts across the usual political demarcations.

Any objective rational analysis can show that supply-side economic policies do not achieve what proponents claim. In fact they are disastrous. In Germany, where supply-side policies have been in force since 1981, the result has been an increase in speculative investment and a decrease in productive investment. Yet such is the momentum behind a swing in the collective psychology that it can over-ride rational, moral and traditional political considerations.

Using the terminology of Sarkar's Neo-humanist philosophy, the redistributional conflict can be perceived as a dialectical conflict between two ideologies, that of "social equality" and that of "selfish pleasure". This ideological struggle is in part a conscious and visible struggle (as it manifests in newspapers, wall writings, advertising, handbills and so on) but it is also partly an invisible struggle which takes place within the arena of the collective psychology.

But here now we are approaching the limits of current knowledge. We are only just becoming aware of the collective psychology and its importance in social conflict. We cannot say why the collective psychology should swing one way and then the other. Psycho-economics is after all still a young science. In tracing inflation's chain of cause and effect, we have stumbled into a fog. But we should not be disappointed. At least we have moved far beyond the simple "explanation" of "too much money chasing too few goods".

To conclude; it must be remembered that inflation may occur in many contexts other than the 30 year inflation cycle. It occurs during the business cycle, it occurs in communist countries, it occurred even before capitalism emerged as a socio-economic system. Cost-push inflation can arise from other than just wage demands. What this article has attempted to show is the interrelation between an important economic problem, cyclical inflation, and various psychological factors. A complete account of inflation would require a book!

Supreme Decisions

Vinay

It had been a bad day. Hassles from a number of crooks in Singapore, taxi drivers who got lost, late and rushing for the plane, and leaving some baggage behind. Nevertheless, we were on our way to see Baba and approaching Delhi with the usual mixture of excitement and anxiety. Going through immigration and Bhavanii being told to waitand that sinking feeling. Hours later, endless pressure and arguments, and they finally told us "we can't admit you because a central order has come up saying you are a member of a violent organization - Ananda Marga. Kavita, our daughter, and I were ok but they would not even discuss Bhavanii. It was to be the next plane back for her, the following night. Without much hope, I went to the Jagrti and spoke to Dada Jagadishvarananda who indicated less than 1% chance of doing anything. So it was to my immense surprise when I phoned at 6 pm to find that he and his LFT had been running all day and had achieved a miracle. - a stay of deportation, with the case to be heard in the Supreme court a few days later.

So the fight was on. Half the night typing up the writ petition and all moving with great speed. I brought Kavita out and visited Bhavanii every day at the airport where she was being guarded in the transit lounge. They were not supplying food so I brought it in.

The big day dawned with hopes of fighting the case on constitutional issues. But in a packed court room, the judges (2) told straight off that they wouldn't hear such matters or would only examine the particular case. So a change of tactics - arguing that at least she should be able to visit her Guru, even if under guard. Our arguments could not be easily dismissed, yet, the Govt. lawyer frightened the judges with words like 'security', 'setting a precedent', 'reduce the power or say of the Government.' The justices were about to pass judgement and changed their minds four times. First one way, then the other, finally chickening out totally by extending the stay of deportation for four more days, but nothing else.

So a new phase to the battle. Press, both local and Australian were interested, and I contacted the Australian Embassy. By this time I was staying with the lawyer, Rainjan, and his wife ParaShakti, along with their 5 children. The kids instantly adopted Kavita and ParaShakti provided nourishing and not-too-spiced food for us and Bhavanii. Rainjan has spent several years in jail in the Miishra case and ParaShakti fighting for him, so they both have a great deal of strength and determination, and devotion for Baba as well as compassion for the difficulties of others. I found staying with them to be very inspiring, particularly in their combination of faith and commitment to Dharma, yet hard-headed realism and honesty.

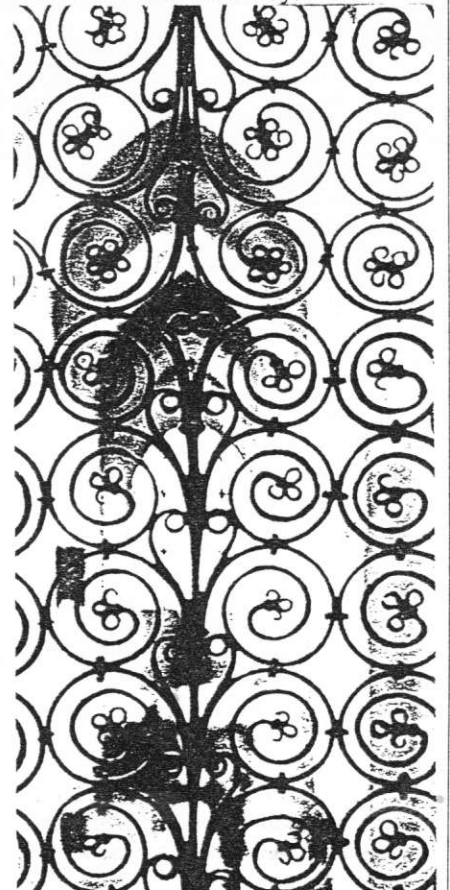
After the (non) decision, Rainjan approached the Chief Justice, who agreed to another hearing. The problem was that was the last day of court for the year! So 2 judges were found (one from previous hearing), and the hearing was arranged at one of their residences. This was quite historical and shows the importance of the case - that they should hold a special sitting.

Monday came and with it new hope. But the case was almost immediately adjourned to the next day on a technicality (notice had not been served to the Government Advocate - we had hoped to have a straight hearing rather than another confrontation). Hardest hit was Bhavanii whose hopes had been raised and dashed several times and the intensity amplified by her confinement.

The final day. Again the judges were unwilling to deal with the issues. One wanted to let her in, but the other, who had sat previously didn't. The final result was no. But, and most significantly, they simply couldn't ignore the points raised and dismiss the whole thing out of hand. So they referred the matter to the constitution bench. This is a sitting of all 5 judges, with the brief to

deal with constitutional matters. In this respect, the outcome was a victory! In the past there has either been a simple stay of deportation, or other factors (like trying to escape). Never before has the process got to this stage with such a case. So although Bhavanii lost out in what is ultimately the larger case - of unconstitutional deportation of foreign margiis - to be won. It will be coming up early next year and, the His grace, will put an end to the hassles experienced by margiis from around the world for the last 10 years. The mixing of races and cultures is an important part of Baba's neo-humanist vision. Ultimately anything hindering this must give and it looks like our little drama marks the time for change in this area.

Bhavanii is on her way onwards, but as Rainjan says, next time will return to see her Guru with head held high and pride in being a margii, open for all to see and none to block the way.



Karunda Aboriginals

Sukalpa



York tribal groups as well as individuals from more distant parts of Queensland. Recently, much progress has been made with extending the use of the endangered Jaabugay language, symbolically important for all these people. We are working toward introducing this language into the curriculum but are, so far terribly under supported. Nevertheless, increasing numbers of Aboriginal and other people are studying this language.

The famous Mantaka Band with it's great record of charitable social service and at the same time bearing the brunt of some rather nasty persecution, recently celebrated it's 10th anniversary with their "best playing ever," and brought celebration to January 26 with a different kind of performance in our main street.

Continuing the well established Mona Mona music and performance tradition both the Tjapukai Theatre and the Mona Mona Corroboree Group have surpassed themselves in the last year. Widely hailed for it's performances for national and international travellers, the theatre group is on it's way to Expo. The children's dance group took first prize in their section at the Laura Festival for the second time last year as well as giving many weekly and special performances. They are on their way to Sydney to perform at the Sydney Entertainment Centre.

Sadly, the rewards of the tourist boom in Kuranda are not being translated into social services. Although the Kuranda Tourist Train earned \$1.5m last year, and the majority of new building approvals in the Marceeba Shire were granted in the Kuranda area our pleas for improved educational resources have fallen on deaf ears.

Mona Mona Mission was resumed by the Queensland government in 1962 to make way for a dam which was never built. After 50 years of hard work building up the Mission under the divisive control of the missionaries, the buildings were sold off and the people all "dumped like cattle" with no compensation in three small settlements, Mantaka, Kowrowa and Koah, along the Barron River. Some old houses from the Mission were

moved to these settlements and some of these are still occupied today.

Under the auspices of the successful Ngoonbi Co-operative, houses for Aboriginal families are being purchased in Kuranda. Housing pressures are so acute, however, that some people have moved back to Mona Mona. Logging and farming have both been carried out there in the last few years, with increasing difficulty as the Forestry Department road to Mona Mona is falling into disrepair. With special permission from the Brisbane Cabinet, George Quaid has put a new road through Forestry land and Mona Mona, against the wishes of both Mareeba and Douglas Shire Councils.

As the real estate boom became obvious, the Queensland government once more asserted it's control over the three settlements, Mantaka, Koah and Kowrowa on increasingly valuable plots of land. In 1980 the Department of Aboriginal and Islander Advancement now Department of Community Services, resumed the leases to these blocks, still keeping the people without the basic amenities, water, electricity and septic facilities.

Long term northern residents may remember the united but unsuccessful struggle of the Mona Mona people against DAIA's plans for ghetto style flats at Kowrowa in 1982. Today, however it is the people of Mantaka who need public support in their struggle.

After planning more than two years for new houses at the Mantaka Community, the state government has still not organized itself to begin. Although funding for the needed houses has been available from the Aboriginal Development Corporation, this could not be taken up as the Minister for Community Services will not relinquish control of the land. Last year the people of Mantaka reluctantly agreed to Katter Jr's proposals, as their need for decent housing is so great. The quarrel between Brisbane and Canberra is being played out in the lives of the powerless.

The following is a resume of news about Aboriginal people in the Kuranda area with just enough historical background to make the events of today understandable.

The Centenary of European settlement in Kuranda coincides with Australia's bicentennial birthday and the 75th anniversary of the establishment of Mona Mona Mission. We are proud of a township that has a fine record of cultural integration with a strong Aboriginal contribution; the land of course, and a cultural heritage which forms the basis for an Australian identity which all can share.

The Mona Mona people include the Jaabugay Rainforest peoples and members of 9 other major rainforest and Cape

OUR GREEN FIELDS.

TOP OF THATCHED COT-
TAGE ROOF,
PROUD PEACOCK OB-
SERVED.

THE PICKING OF HAR-
VEST FRUITS
WITH THE SEASONS
BEST PRESERVED.

THE MEN PREPARED THE
SOIL
WHERE DUSTY BROWN
GRASS HAD BEEN,
UNTIL THE ORDERLY PAT-
TERNS
FROM MASTERS FIELDS
WERE SEEN.

AROUND CRACKLING
BONFIRE,
WOMEN WITH CHILDREN
WOULD GATHER
TO SING AND OFFER
GIFTS, IN
PRAISE OF AUTUMN
MAINS MOTHER!

UMBERTO.



EGO NIGHT.

THE DARK NIGHT OF THE
EGO IS HERE
AND A BLACK MOON
RIDES THE SKY.
MY ARMOUR CREAKS
AND RUSTS,
WILL TURNING TO DUST.
WHO AM I FIGHTING?
INCARCERATED.

I WANT, I MUST, I
WILL....
THIS SONG FLOODS MY
SIGHT.
BLINDING, BINDING.
SPINNING SUCH A VALE,
GOLD BONDS HOLDING
FAST.
I WANT, I MUST, I WILL,
FILLS ME UP, I AM ILL
WITH IT ALL, WITH ME.

THUNDERSTORM COMES
FULL OF STRENGTH.
BOLTS OF INSIGHT
FLICKER,
DANCING PATTERNS
ACROSS MY BLIND EYES.
INCOMPREHENSION AND

DESIRE-
FEAR.

WANTING YET AFRAID
TO TAKE.
I WANT, I CAN, YOU
CALL, I RAN.
THE SICKNESS OF THE
EGO
IS UPON ME.

MIND GAMES, I GAMES,
CONSPIRE TO HOLD ME
CLOSE,
GUARD PORTALS,
MAN THE BARRICADES
OF SELF.
HOLD FAST TO THE ME
I THINK I SEE.
IGNORE THE PAIN.

THE STEALTHY GAOLER I
JANGLES MANY KEYS.

DENY CERTAINTY,
KNOWLEDGE, REASON.
I WILL, I CAN, I
MUST.....I CRY.
WORDS STICK IN MY
THROAT,
ANGER BLOATS MY MIND.
EGO, LET ME GO!

MANORAINJAN.

IMPRESSIONS FROM CALCUTTA

Yes that's right. Yet another one returned from mystifying India to tell their tale. Actually, after reading 100's of articles of people's travels and experiences to India, I thought that I knew everything there was to know about India before I even got there. As I have since found out - each persons story and adventures are totally unique.

Getting to Calcutta and being in Calcutta itself was quite a 'breath taking' experience. We stayed in Tiljalla for a week where I made some beautiful friends with the home children.

My first meeting with BABA was so magical. It was late afternoon, nearly night and as Baba slowly walked to his car he seemed to be floating. I was oblivious of the world, transfixed by his gaze.

It felt so comfortable to be waiting in

the street or His garden, drinking coconut juice, talking to people from all around the world and watching the flashes of orange swish by.

We went to Ananda Nagar by bus for D.M.C. and I tell you it was no Deluxe Coach trip. The windows refused to shut

things along the way too, helped make the trip bearable, like seeing the renowned Indian sunsets and the traditional Indian women with the pots on their heads.

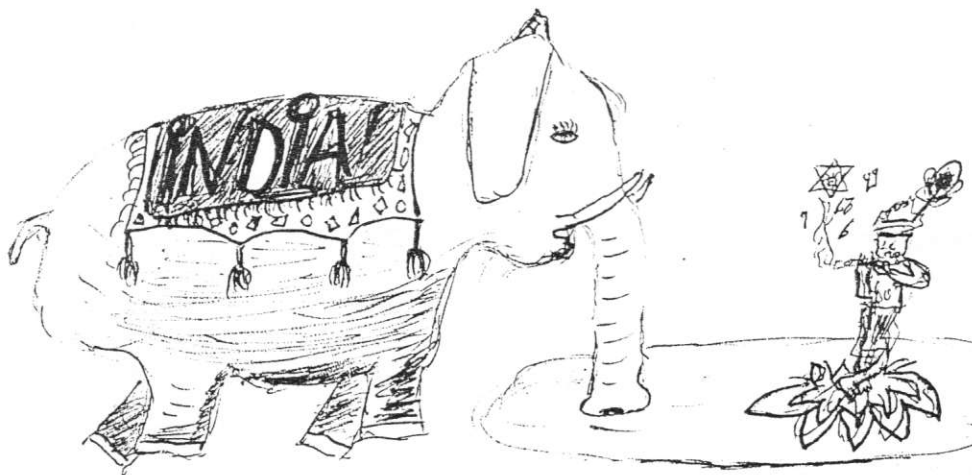
D.M.C. was another whole adventure and story in itself.

Baba's mudra was very powerful and although it did not send me into tears or laughter, (as it did my neighbours) it sent a sudden cold chill through my body.

Even with all the beauty, sometimes all I wanted to do

was go home to it's comforts. But I look back now and see what a beautiful time I really had and that the lessons it taught me were so valuable to have come across.

Kiran.



letting in clouds of dust and it was so bumpy that I had to hold on to the seat in front of me to keep from jumping up and down. But it was great just being with all the different margis and singing kiirtan together - knowing that we couldn't even speak each other's language. The subtle

"A New Turn on the Path."

On seeing Baba in His physical form, one realizes His tremendous attracting power. This power of attraction is one of the attributes of Parama Purusa but for the devotee this attraction must be converted to Love. One must really 'fall' in love by His grace, not simply hover around that attracting force like a bee around a flower full of nectar. Sooner or later the bee must drink that nectar. - It is natural, it is inevitable.

Of course this attraction was operating strongly in my mind before making my recent journey to be with Him for

D.M.C. Without this attraction I would never be able to continue to do Sadhana, do anything in His Mission, let alone endure all the clashes that inevitably come to a Sadhaka.

It is only for Him that I endure what I do. But then its only His Grace and Wisdom which gives us those clashes for our spiritual progress. But how unbearable they seem sometimes. Without remembering Him, His beauty and overwhelming sweetness, His smile, I could not continue on this path to my chosen goal, my precious Iistha. So remember-

ing Him, bringing some aspect of Him to mind, feeling His closeness and graciousness is greatly helped by seeing and being with Him physically. The tension of spiritual separation is eased, a wonderful inner relaxation and sense of contentment, of bliss, occurs.

All this I have experienced before on my visits to Baba, so naturally I am always longing for this contact, and am prepared to struggle hard to get it. To be alive at the same time as Taraka Brahma is so great a thing, that to have His presence must inevitably involve much puri-

fication and sacrifice. Everyone who has the chance of contact with Him knows this by their own experiences, I think. The ways that Baba finds to bring His children close to Him would make so many volumes of dramas, they would fill vast libraries if anyone cared to collect them and publish the stories.

For several months before leaving for India on this latest occasion, I found myself going deeper in Sadhana, and very intent on the desire to reach out to Him, to come closer to Him. I constantly thought how to do this. Often I became very despairing and miserable. My thought were like this - What am I to do now, I have been taught how to do Sadhana, follow 16 points and Yama and Niyama, but I am disappointed with my efforts. Concentration gets more difficult. The same faults in my character keep appearing. I can't tell whether I'm better or worse as a person. My struggle with Satripu and Asta pashas seem so feeble. Overcoming weaknesses requires super-human strength. What is wrong with me, my Baba, that I have not become more good and pleasing to you by now. Why do I feel that after 15 years I am still only on the surface of Sadhana most of the time? I'm on the outer reaches of this web of Love. I want to get caught, be drawn to the centre. Time is getting short! But it's not a matter of time at all. It is releasing the intensity of love for You. I am impatient for this.

"So now I have come again to Your Lotus Feet. - Tears of relief, gratitude and longing are filling me. All my cells are weeping for You. Take me Baba. This time take me deeper. Don't let my fears keep me from you as they have in the past. I need courage now. Take everything that I have been holding on to so hard. It's madness to want anything but You. Maya is your game. You invented it as a maze to work through while returning to You. We were One, then You cast me out only to see how I would find my way back to You again. Please don't be heartless now. - I am getting so tired of it all. Give me more clues as to how to reach You quickly.

Silence.

Don't ignore me, please my Lord. I have come. You have to take pity on me. I am Yours.

Silence.

I am still here my Lord. I'm not going anywhere until You answer me.

Then after some time, a flicker of hope comes in me. Something is happening in Sadhana. Like a key has been turned and very slowly and gradually a door is opening, and inside is a different world. I enter. My eyes are dazzled by the enchanting sights. My ears are opened to the most thrilling sounds. My mind is being lifted into an exquisite new realm of understanding about love. You are there.

Now, everywhere you show me clues.

I am finding out so many ways that You Love Me, and want to be Loved by me.

Now I see that Your lessons are all about Love.

Nothing more.

Endlessly Loving.

The Be all and End all of Life.

You are vibrant with the colours of Love.

Yet so simple and sweet.

On and on we play

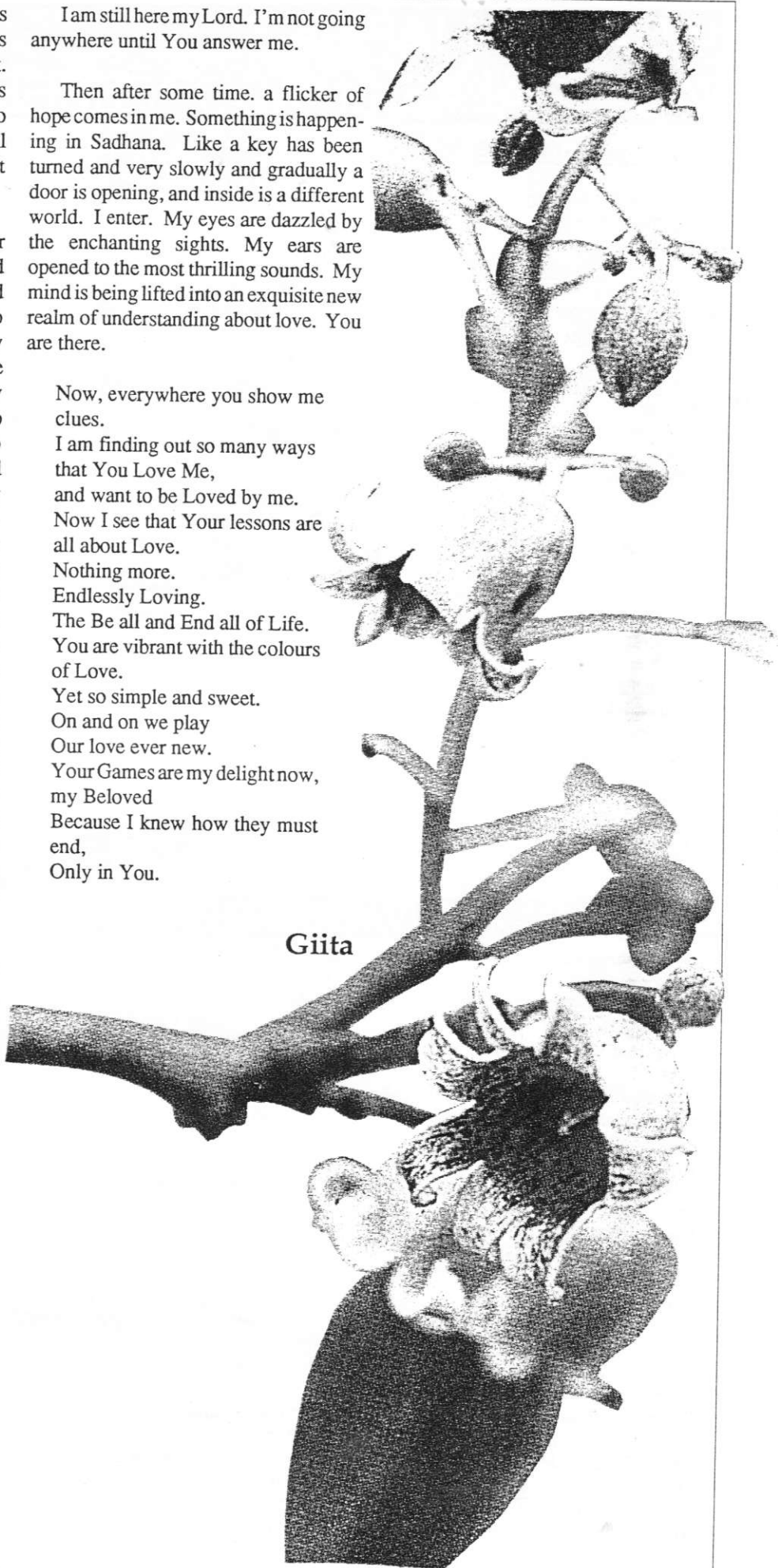
Our love ever new.

Your Games are my delight now, my Beloved

Because I knew how they must end,

Only in You.

Giita



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No one is unrelated to Me.
All in this universe are My own.
I only laugh,
I only love,
I remove their sufferings
And their fears.
No-one is unrelated to me.

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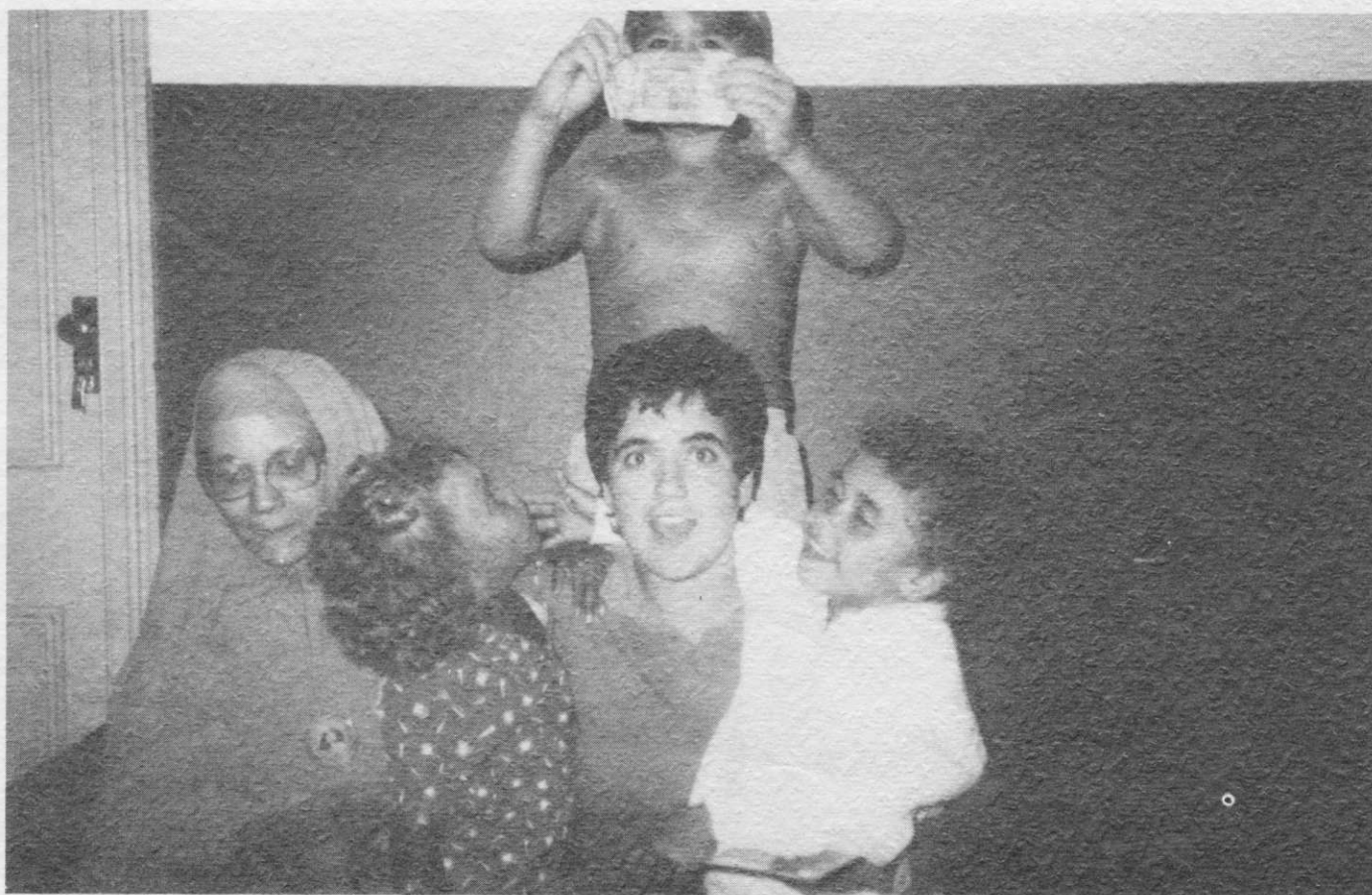
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Kiiran in DMC Prabhat Samgeet performance.